

M^r Kettlewell on Lord Digby

A
S E R M O N

Preached at

Coles-Hill in Warwickshire,

January 24. 1685.

On occasion of the DEATH

OF THE

Right Honourable

SIMON Lord DIGBY, Baron DIGBY
OF

Geashil in Ireland.

Who deceased at COLES-HALL, Jan. 19. 1685.

On *Feb. 6. 12.*

By JOHN KETTLEWELL Minister of *Coles-Hill* in *Warwickshire.*

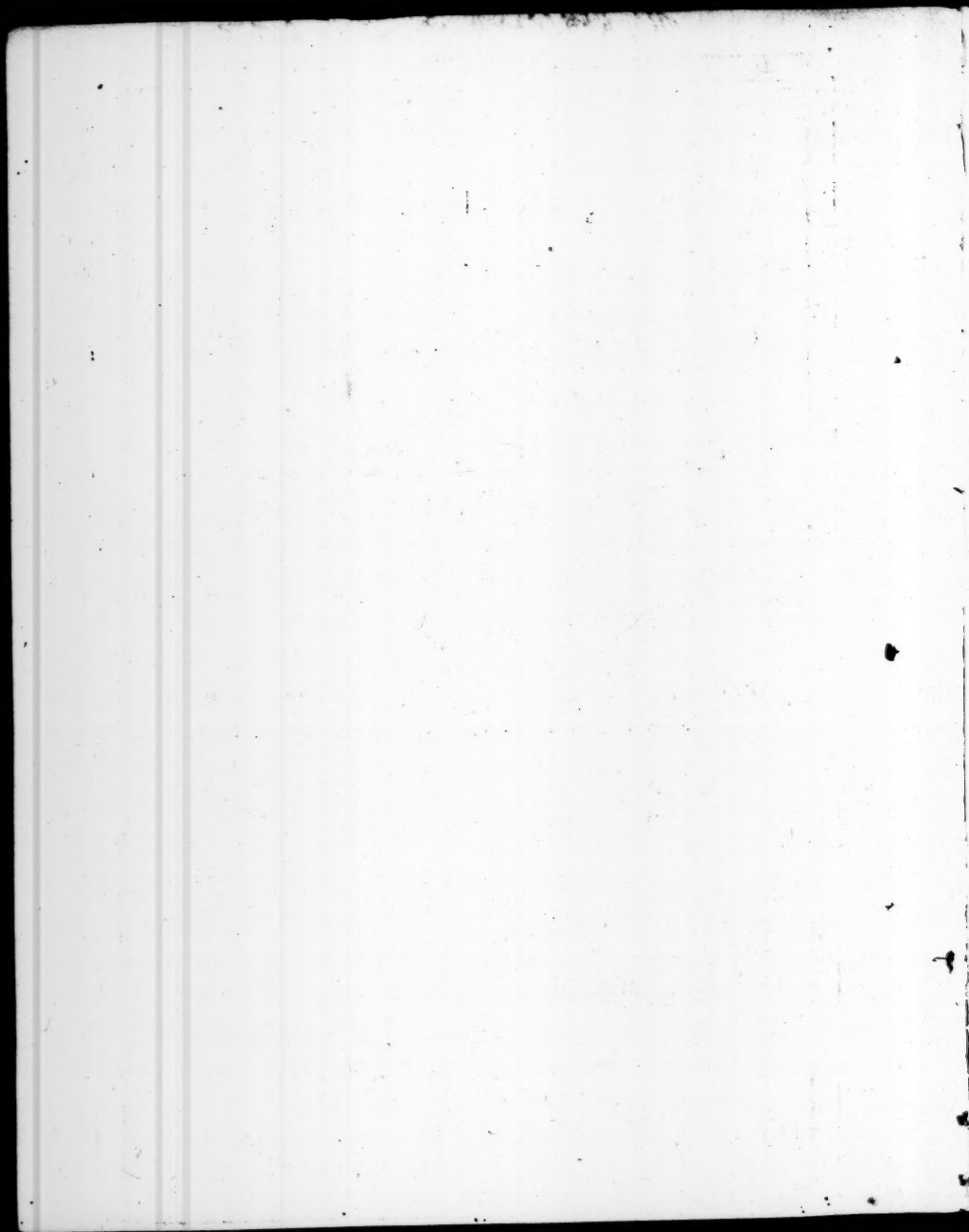
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*Hen. Maurice R^{no} P. & D. Wilhelmo
Archiep. Caht. à Sacris.*

L O N D O N,

Printed for Robert Kettlewell at the Hand and Scepter over
against St. Dunstan's Church in Fleet-street. 1686.



TO THE
Right Honourable
WILLIAM Lord *DIGBY*,
BARON DIGBY
OF
Geashil in *Ireland*.

My Lord,

WHen I Preach'd this Sermon to my own Parish, I had no Design to make it more publick. But since your Lordship desires it should come abroad, I readily submit to it. For, besides the just and great Regard I have to your Lordship's Request, I would not be wanting in any thing, that may serve, though in a very small measure, to do Honour to that most dear, and exemplary Saint, your deceased Brother. I am conscious that the Draught I have made of him is very imperfect: but such as it is, it sets out many things most worthy to be imitated, which may render it no lost Labour to the World. To do Right indeed to the Subject, I should speak in Proportion to what he deserved: but to do service among those that survive, the saying any thing almost of him is sufficient, since it must needs be worth Mens while to hear

The Epistle Dedicatory.

any Particulars remarqued upon, where almost all are excellent. And so long as his Character may benefit others, were he on Earth again, he, whose studied care it was to do good, and shun the praise of it, would readily pardon all the well-meant Errors and Defects of the Compiler, which make it wanting to his own Honour. And I am well assured your Lordship, who succeeds him in his Virtues, as well as in his Estate and Honour, will do so too.

In particular, my Lord, I hope your Lordship will reap Benefit by these Papers. For to your own Stock of an excellent good Nature, and Religious Principles, you have made the discreet Choice of his admirable Example to improve both, and have already transcribed it, in some choice and commendable Methods. God grant your Lordship a lasting Continuance, and daily increase of those Noble Endowments, which make you Brothers in Virtue as well as in Blood, that you may not only equal, but exceed him in all those Excellencies and Pious Qualities, which set him out for a rare Pattern, and enjoy a much longer Life, wherein to display, and do good to the World with them. This, my Lord, is, and always must be the most hearty Prayer of,

Your Lordship's
in most Affectionate
Duty and Service,

Coles-Hill
Mar. 30.
1686.

John Kettlewell.

(1)

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S I M O N Lord D I G B Y,

On Heb. 6. 12.

*That ye be not slothful, but followers of them, who
through Faith and Patience inherit the Promises.*

ONE of the best Encouragements to act,
especially in difficult and perilous Under-
takings, is other Mens Examples. And
the Argument, which is like to have
most force, and prevail most in Examples,
is their good Events, when we see others, under the
same Disadvantages and Hardships we suffer, to enjoy
the same Divine Aids whereon we rest, and meet

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at last with the same success which we hope for. And this Argument the Apostle uses in this place, to persuade the *Hebrew Converts*, to Constancy and Perseverance in the Faith. *We desire*, says he, *that as hitherto ye have shewn love towards God's Name in a free Profession of Religion, and ministered to the Saints, who suffer for him, (thereby openly owning and avowing both him and them) so ye would still continue to shew the same diligence to the full assurance of your Hope unto the end. That ye be not slothful and † faint-hearted, like those cowardly Apostates mentioned v. 6. whose case is desperate, but followers of them, who through Faith and Patience inherit the Promises.*

† *vacillat.*

That which he particularly notes in these Examples, is their *Faith*, and *Patience*. Their *Faith*, that is their *firm trust in God, and belief of his Promises, relying on his Word under all Tryals*. And their *Patience*, that is, their *perseverance in this Trust and expectation under all Delays, and constant adherence to him under all Difficulties*. These two the Apostle singles out from among many others, because they particularly serve his Purpose, which is to press *Perseverance in the Faith*, neither totally abjuring and falling off from Christ, as some had done v. 6; nor forsaking the Publick Assemblies in perilous Times as † others did, which would shortly end in it: which Perseverance is best secured by these two Virtues. But good Examples give instances of many other Virtues wherein they are to be followed; and are equally serviceable to all other Duties as well as these: and in that latitude I shall consider them in the ensuing Discourse.

† *Heb. 10. 25.*

This Text excites the *Hebrews to diligence in good Works*, from the Examples of deceased Saints, who are now reaping the Reward of all their former Pains,
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and *inherit the Promises*. And intreating on it, I shall

1. *Show what use we are to make of Pious Mens Examples.*

2. *Propose one to your imitation.*

1. *I shall show what use we are to make of Pious Mens Examples.*

A good Example is both a very *instructive*, and *engaging* thing. And the Examples of *deceased Saints*, have more Power and Efficacy than the Examples of the *living*. For nothing gives us so just an Estimate of any Excellencies, as the loss of them. And when once good Men are gone, there is no more Emulation, to make those that survive detract from what was imitable and praise-worthy in them. And after their Deaths, we look upon them not only as *Good*, but as *Blessed*, and so are apt to be influenced the more by their Virtues, because of our Veneration for their Persons and Memories. And these the *Apostle* here proposes, directing us to look up to those, who are now no longer Candidates and Expectants, but *inherit the Promises*.

Now the use we are to make of their Examples, is both for a *Lesson to direct and teach*, and also for a *Motive to hearten and excite us to an imitation of their Virtues*.

1. *We must use the Examples of Good Men for a Lesson, to direct and guide us in the way of Goodness.* Examples are more plainly instructive than Precepts. For Precepts prescribe Virtue in general Terms, which afterwards needs farther Reasoning to supply Circumstances, and accommodate them to particular Occasions. But Examples shew it in particular instances, attired in all its various Forms and Circumstances, and fitted for Practice; so that when they are in sight,
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we have nothing left to do, but to follow what we see before us. And this use our *Saviour* directs us to make of *his Example*, to look upon his *Life* as a *Sermon*, and make his *Practice* our instruction. *Learn of me, for I am meek and lowly* Matt. 11. 29.

But in this use, of *learning our duty from Good Examples*, we must take care to *chuse such acts of Good Men for our imitation*, as had a law of God to direct them. Good Mens examples are no warranty to our Consciences, when they are alone. They make our duty plainer by illustrating Gods Laws; so that they help our understanding of what is good, when there is a Law with them. But they do not make any thing a duty without a Law, and much less can they authorise any action which is against a Law of God: so that we must not think it enough to justify us in any action, that any good Men have done the same.

1. *We may not imitate all the Actions of Good Men*; because no Men are perfectly good in this World, but have a mixture of Good and Evil in them. They have not only Virtues to be followed, but over-sights and Humane Passions to be pityed and avoided. And these being faults and blemishes in them, can give us no security in following them.

2. *We may not imitate all such acts of theirs, as the Scripture recites without blaming*. Such is Jacob and Rebekkah's fraud, in making blind Isaac go out of his way, and Stealing away Esau's blessing. Gen. 27. And Holy David's putting his friend Jonathan, to excuse his not attending upon Saul at the Feast of the New Moon; by making a feign'd Story for him, 1. Sam. 20. 5, 6. And by such another fiction getting the Shew-bread and Goliath's Sword from Ahimelech, which occasioned the death of fourscore and five of the Priests, and of all the inhabitants,

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inhabitants, not only Men, but also Women and Children in the City of Neb. 1. Sam. 21. & c. 22 These, with other such like actions of Good Men, the Scripture relates by way of bare History and Narrative, without making descants and reflections, or passing any censure on them. But the silence of the Holy Pen-men in this Point, is no sign of their Approbation. God has plainly enough laid down the Rules, whereby Men ought to act in these cases, and from which we are to judge of their actions. And therefore having related the facts which were done, they leave others to bring them to the Rules, and see whether they are according to them. When any Good mans action then is related in Scripture, 'tis no sufficient justification of it to say it is *not censured*, unless it can be shewn moreover that it is *not lyable to censure*; that is, that it is against no Law of God, which both the Holy Pen-men and we are to censure and judge of all Actions by.

Nay further,

3. *We may not imitate all such Actions, as we find justified and commended in the Scriptures.* The Reason of this is, because the Scriptures commend, not only purely virtuous, but also mixt actions, which are only justifiable on some accounts, but culpable on others. Thus the Lord in the *Parable* doth by his *needy Steward*, who at his going off provides for his future subsistence among his Lords Tenants, by a false Stating of his Masters accounts: *he commended the unjust Steward that he had done wisely.* Luk. 16. 8. Where, though the Lord commends his fore-sight, that he acted Providently, yet, had he design'd to speak to it, he would as much have blamed his fraud and dishonesty. And thus our Saviour doth by *David*, when he speaks of his *eating the Shew-bread*: he justifies his *eating of it*, though it were

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appropriated to the Priests, and was Holy, because all that was superseded by his Hunger and necessity. *Matt. 12. 3, 4.* But although he there maintains his *eating of the Holy Bread*, yet are we not thence to conclude he would also have defended that falshood whereby he procured it. *1 Sam. 21. 2.* Thus *St. Paul*, among his other *Worthies*, praises *Gideon*, and *Samson*, and *Jephtha*, *Heb. 11. 32.* But that which he would recommend to imitation among us from their Practice, is only their *faith*, not their *Hostilities* and *Warlike invasions*. And the like judgment we may reasonably pass upon the Commendation given to the *Egyptian Midwives*, who with their Pious Charity in saving the lives of poor Innocents, joyn'd falshood to their own Prince, to whom, when they reply'd any thing at all, they ought not to have given a false answer in their examinations. *Therefore, says Moses, God dealt well with the Midwives, and made them Houses*, thereby not approving their insincerity, but only rewarding their Pious Charity. *Exod. 1. v. 16. to v. 22.* In these, and the like instances, when the Good part in a mixt action is the most eminent, as in the case of the Midwives; or when the ill part happen'd through a pityable fear, and great temptation to it, as in the case both of them, and *David*: God, who is much more prone to approve than to spy faults, and had rather observe what may make for us, than what would make against us, is pleas'd oft-times to take notice of the virtues of his servants, which are to their Praise, without mentioning the defects intermixt, which would be to their disparagement. But because in these mixt actions God commends what he likes, we must not think that he also approves what his Law forbids and punishes. The ill part of good mens Actions, their faults and defects, are no ground of his commendation,

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dation, and so can give no warranty for our imitation of them.

One example, indeed, there is, which is perfectly without sin, and that is the example of our *Blessed Saviour*, who did no sin, neither was guile found in his Mouth.

1 Pet. 2. 22. But although we are secure, that in his example nothing justly deserv'd blame, yet must we not draw even it as a Rule in all Points for our imitation. For he was a Person of a most peculiar office and station, and many things which he did were in virtue of that, which are not compatible to us that follow him.

He * *fasted forty days and forty nights*, at his entrance upon the office of being a Law-giver to the Church, as † *Moses* had done before him. He *whipt the buyers and sellers out of the Temple, and overthrew the Tables of the Money Changers*, without any visible authority of a publick Character or warrant from the Magistrate, but only as he was the † *Son of God*, and because the *Spirit of Zele* † *Job. 2. 16, 17.* was upon him. He * *freely and openly reprov'd the Scribes* * *Mat. 23.* and *Pharisees*, those great Rulers among the Jews, and call'd *King Herod* † *Fox*, by virtue of his *Prophetical* † *Luk. 13. 32.* Commission. These, and several other things he acted, not as an ordinary person, by his pattern to lead on other Men : but as being acted by an extraordinary Spirit, and in pursuit of his mediatory office and underraking, which is a thing wherein we must not pretend to imitate him.

'Tis true, our Lord's example is a Rule to direct us in our duty, and he intended it should be so, calling us to be his *followers* by treading in the *same steps*, and to be *meek and lowly*, as we saw he was. But in taking Measures of our duty from it, *we must not conclude any thing a duty barely from his Pattern, but only where his Laws say the same.* For not to be minute in all the parti-

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culars, wherein our Blessed Saviour's example may instruct us, the safest and easiest argument from his actions in this case, is when they are instances and illustrations of his own Precepts. It is not his practice, but his command that makes any thing a duty, and when he practises according to it, that exemplifies the commandment in its lively forms and circumstances, and is a more sensible manifestation of the duty enjoyn'd by it. The adding of his practice, where he has given a Precept, serves for a clearer illustration of it: but if there be no precept, his practice alone doth not bind, nor make any thing become a duty which before was not one. And accordingly those instances, wherein the Scriptures recommend his example to us, are things enjoyn'd by his own Laws. As when we are bid to be *meek and lowly*, as he was, Matt. 11. 29; to inherit the virtue of *Blessing* our Persecutors and Slanderers from his practice, 1 Pet. 3. 9; to *follow his steps* in a *Patient Resign'd* endurance of unjust sufferings, without railing or wrathful returns, 1 Pet. 2. 20, 21, 23. and the like.

And as this is true of the example of Christ, so likewise of the Examples of other Holy Persons recorded in Scripture. For even their unmixt Actions, which were not blameable in them, are sometimes unfit for our imitation, being *perform'd in pursuit of peculiar offices*, or *authorized by such circumstances of things and other special inducements*, as they had at that time, and which do not agree to us in common with them.

1. Several of their Actions, which the Scripture justifies, were *by virtue of immediate divine warranty and commission*, which would have fallen under a just censure, but for that reason. Thus the Israelites † *borrowed of the Egyptians*, and pay'd not again, because God, the supreme Disposer
of

† Exod. 11.
2, 3.

of all mens Goods, had given them that exprefs Direction. † *Phineas*, though a private Man, did a *Publick* † *Nam. 25.*
act of justice upon a Malefactor, without expecting the 7. 8.
forms of Law and the Magistrates order for it, because
he had a *Particular Divine impulse* (a thing sometimes
vouchsafed under the *Jewish dispensation*) and the *Spirit*
of Zele was upon him. * *Jehu* took Arms against the * *2 King. 9.*
House of Ahab, and slew his Master *Foram* by a particular
command of God, which would have been a most detesta-
ble Treason and Rebellion without it. The *Holy Pro-*
phets are most publick and plain in their reproofs, both
of *Princes* and *Priests*, calling them * *Companions of* * *II. I. 10 23.*
Thieves, Rulers of Sodom, † Blind Watchmen, Dumb † *II. 56. 10,*
Dogs, greedy Dogs, and the like, because there were 11.
such Profligate Powers then, and though they were
in Authority, this was *no criminal speaking evil of digni-*
ties, because the Prophets spoke not of themselves,
but only delivered Gods Message, which he had put in-
to their Mouths. These bold and open reprehensions
of higher Powers were good in them, because the Lord
had bidden them. But this is no justification at all
to the *black-mouth'd Quakers*, and other railing *Rabshakeh's*
of our time, who have neither the like just occasion,
nor, if they had, can reasonably pretend to any such
prophetical office and commission.

2. Other of their Actions were commendable upon
their suitableness to the present circumstances and particular
state of things at that time, which would have deser'd no
praise, but rather reproof at another season. Such was
David's eating the Shew-bread in the pressing necessity of
his Hunger, and when he could have no other; which
had been unjustifiable and blame-worthy out of that
circumstance, and at any time when common Bread
was to be had. Such also was *St. Pauls* † *circumcising* *Act. 16. 3.*
Timothy,

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Timothy, when he chose him out to gather *Jewish Converts*, because that would help him to gain upon the *Jews*, who at that time having a great devotion to the Law of *Moses*, would not only be slow to receive instruction from, but also to give access and converse freely with an uncircumcised person. But because he did it in this advantageous circumstance, we must not conclude it may be done indifferently in any others, or to comply with their error, who *press the necessity of circumcision and the Law of Moses*: in which alteration of the case, the Apostle himself was so far from doing the same again, that he inflexibly refused to *circumcise Titus* when the necessity of it was urged upon him by the *false Brethren* and *Judaizers*. Gal. 2. 3, 4, 5. Such again was the practice of *†* *having all things common at Jerusalem*, when the necessities of the *poor Saints* could not otherwise be supplied, and the confiscations coming upon the Church for *Christ's* sake, would let no Christian there call any thing his own long. And the Apostolical Rules of ** holding no acquaintance or commerce with stubborn contemners of Church-orders*, and notorious evil *livers*, which, whilst the Church was encompassed with Heathens, so that its own members would seek shelter from it, and the offenders were fewer in Number, and so unable to protect themselves, was like to reduce them. These practices were good then because prudent in their circumstances, and proper for that season: but would not deserve the like approbation in those, who should go to imitate them unseasonably at another time.

3. Lastly, Some Actions of good Men, particularly under the Old Testament, were justifiable whilst that Dispensation stood, which would be criminal in us now, who are under a Law more perfect. Such was *†* *Elias's* calling

† Act. 4. 34.
35.

* 2 Thess. 3.
6. 14. & 1 Cor.
5. 11.

† 2 King. 1.
10, 12.

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*calling down Fire from Heaven upon his Adversaries, which agreed well enough with that State. But when the Disciples James and John went about to do the like, and pleaded his Example in justification of it, Jesus rebuked them, and told them his Dispensation required another manner of Spirit, Luk. 9. 54, 55. Such also are the Liberties, of having many Wives, of putting away their Wives for every cause and dislike, of cursing Enemies and praying down Judgments upon their Heads, which no good Christian must presume to do, because he finds it done † often by holy David in the Psalms, and by * others of the holy Prophets, since our Saviour has out-ripp'd Moses, and rais'd our Duty higher in these Points.*

† Psal. 35,
36, 80.
Psal. 109.
Jer. 18. 21.

As to this use then of *good Mens Examples*, viz. *taking the information and measures of our Duty from them*; their Examples are not sufficient to warrant our Consciences when they are alone, but only when we see the Law and Rule too which they went upon. It is not enough to justify us in any Action, that they did it, unless it may appear that they did well in it, and that it is according to Law, which shews what they ought to do. Their practice is not to give Laws, but is it self to be ruled and judged by them, as ours is. If they act against any Law of God, that Law condemns them, and so will never justify us for following them in an unlawful thing. But if they acted according to it, we may safely follow them: but that is not upon the authority of their Pattern, but of God's Law, which justifies both us and them. They are only his Laws, not other Mens Practice, which at last must judge us. God shall judge the World according to my Gospel, says St. Paul, Rom. 2. 16. and my Word shall judge Men at the last day, says our Saviour, Joh. 12. 48.

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And if Laws must govern our Sentence, bare Examples without Laws can never be sufficient to guide and authorize our practice. So that in learning our Duty from good Examples, we must seek to understand a Command more fully and usefully by seeing it exemplified, but not think bare Examples make Virtues, and authorize Actions where there are no Commands at all. And this I have insisted the longer on, because in judging of their Duty, Men are generally prone to build too much upon the Examples of such, as have been eminent for the Practice of it. They find it easier to follow what they see others do, than to enquire what they ought to do: and so by an indiscriminate imitation, sometimes turn those Pious Examples, which were intended for the Souls most wholesome Food, into its Poison.

2. The *second* use we are to make of Pious Examples, is for a *Motive*, to *hearten and excite us to an imitation of their Virtues*.

This is the most proper use of Examples, when Laws have made Duties, and establish'd the goodness of Actions, to be an argument and incitement to the Practice of them. This end they serve, by working upon that natural Emulation which is in Men, who care not to be out-done in an advantageous or praise-worthy thing, and seeing others reap Honour or Happiness from any Performances, are thereby much incited to attempt the same. Now the Example of Pious Persons spurs us on to an imitation of their Virtues, both as it shews the Performance of our Duty to be *very desirable*, and *fairly possible*.

1. As it shews it *very desirable*, and inflames us with a noble eagerness, and earnest longing to do as they

they

they have done. That which principally doth this in Examples, is the *honourable end*, and *happy event* of them: for the Glory and Greatness of the Rewards shews the desirableness of any Service, and is fittest to work upon our Emulation. And this the Scripture particularly directs us to look to in the Examples of Holy Men. *Ye have heard of the Patience of Job, and have seen the end of the Lord*, how bountifully he rewarded him for it, says St. James to the Jewish Converts, when he exhorted them to bear *Affliction patiently* as he did, *Jam. 5. 10, 11.* *In running our hard Race with Patience*, says St. Paul, *let us look unto Jesus*, who endured much worse; and *is now set down for it at the right hand of God*, *Heb. 12. 1, 2.* *Be ye followers of them*, saith the Apostle in the same Text, *who through Faith and Patience inherit the Promises.* And remember them, *who have spoken to you the Word of God, whose Faith follow, considering the end of their Conversation*, and what Eternal Bliss they got by it, *Heb. 13. 7.* Thus doth the Scripture propose the end of their Services, their purchased Glories and Rewards, as the most Powerful Argument to enkindle noble Desires in others, and gain Followers. So that if we would give our selves the Benefit of Deceased Saints Examples, we must consider the Blissful End of them, and often reflect, how their Piety has placed them in a state of most pure, perfect, and endless Happines, where they are at absolute Rest from all their Labours, and eternally exempt from all Sorrows, Fears, and Cares; where they enjoy all their Hearts can desire, and live always in the Presence, and about the Throne of God, whence they daily receive Communications ineffable, and Glories incomparable, and such ravishing Delights, and inward

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Satisfactions,

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Satisfactions, as no Fancy can reach till we come to feel them, all which they are to enjoy for evermore. This is the incomparable Reward of all the good they did, and a due and serious Consideration of it will inflame in us an Emulous Desire, and mightily engage us to do the same.

2. Their Example encourages us to imitate their Virtues, as it shews such imitation *fairly possible*. They were Men of like Passions, Over-sights, and Infirmities; and subject to like Trials and Temptations with our selves. And since notwithstanding all these Difficulties and Discouragements, they were successful in their virtuous Attempts, we may justly take Heart, and hope to be so too. For our Discouragements are no greater than theirs were, and our Assistances from the Spirit and good Providence of God will be no less. He will be the same in all Times, to all that labour in expectation of his Aid, and Faith of his Gracious Promises. So that if we will imitate their Labours, we may promise our selves to experiment their Success, and to prosper and be victorious as they have been before us. And this use also the Scripture makes of good Examples. St. Paul endeavours to support the Faith and Patience of the *Corinthians*, by telling them *there hath no Temptation taken them, but such as is common to Man*, 1 Cor. 10. 13. and St. Peter bids the persecuted Christians *be steadfast in the Faith, knowing that the same Afflictions are accomplish'd in their Brethren, which are in the World*, 1 Pet. 5. 9: and St. Paul exhorting the *Hebrews to Patience in their Race*, sets before them the *Cloud of Witnesses*, who were Glorious in their Successes, though

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though of like Passions and Trials with themselves, *Heb. 12. 1.* Thus to strengthen his Faith in God's mercy, the Psalmist says *he will remember his wonders of o'd, and talk of his doings for others*, which would encourage him to hope for the same himself, *Psal. 77, 11, 12.* And St. Paul tells the *Corinthians*, that *whether he be afflicted, or comforted, it is for their Consolation and Salvation; and is effectual in their enduring of the same Sufferings which he suffers*; they having thereby, not only God's Promise, but also his Experience to assure them of the same support in their Afflictions, which he found in his, *2 Cor. 1. 6.* Thus was one great Benefit they design'd Men in proposing good Examples to them, the overcoming their Diffidence, either of God, or of themselves, and possessing them with good Hopes of Success in their Attempts after any Virtues. And therefore if we would give our selves a just Advantage from the Examples of Deceased Saints, we must duly consider their Discouragements and Assistances, and that as they were of like Passions and Temptations with us, so shall we find like Grace and Success with them, if we † faint not in a holy † *Heb. 12. 3.* Undertaking.

Having thus shown what use we are to make of Pious Mens Examples, and how fit they are, either to be Guides and Directions to our Consciences, or a Spur and incitement to our Practice: I proceed now

2. To propose one to your imitation.

It has pleased the All-wise God to take from us an excellent Person, who whilst he lived was a

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bright Example, and a publick Good, whose Life could credit an Holy Religion, and whose Rank and Quality in the World afford Interest and Support to it. He was a clear Instance of many noble Virtues, and both a discreet and zealous Stickler in promoting them. As for his *Funeral*, he desired it might be Private, without Splendor and Ceremony, wherewith his Friends would otherwise have begun to pay Honour to his Memory. And this he did out of a Generous Contempt of worldly Show and Pomp, and a fixt inclination of expressing his Liberality, which indeed was Great, in Pious and Charitable Works, which are things of solid use: Chusing such Methods of Expende, as were like to bring most Glory to God, and Good to Men, not such as were only empty and unprofitable signs of Honour to himself. This way of Carrying him to his Grave, occasioned no Publick Meeting at his Funeral, which superseded such Accounts, as might otherwise have been expected of him at that time. But I think an Example, from which so much is to be learnt, ought not to pass without some Remarques upon it. And although I do not intend a just and full Description of him, yet that you of this Place, who have been Eye-Witnesses of his Conversation, may not lose the Benefit of such a Pattern, I shall draw him out in some rude Lines for your imitation. And if we can be so wise and careful as to imitate him, that will make a Recompence for our Loss, and in part supply the want we must all expect to find of him.

He

He was a Person of good understanding, without haughty opinions and conceit of his own knowledge, which is the greatest hindrance to any mans gaining more, and growing wiser. He was of a quick, and clear apprehension; of a temper very sedate and calm, free to hear, and patient to consider of such reasons, as were offer'd to him; of sagacity to direct his thoughts to the right mark, where the stress lay in any point; and of a well poys'd judgment, in discerning which was the right side. He did not affect to hear himself talk, and ingross the discourse, but was industriously careful to appear, as one that desired rather to learn than to teach, and to be free to hear other mens sense, as well as to give his own. But what he took occasion to speak, was pertinent and proper, with such insight into things, and judicious consideration of them, as made it well worth the Hearing. He had a very good talent of Reason, and was careful so to imploy it, as might enable him to give the best and most unblameable account of it, that is, in understanding himself and his own duty, in bringing Honour to God, and doing Good to Men, and fitting himself to be serviceable to his friends, and to his Country.

As for *Religion*, that was the height of all his aims, and the most open of all his Professions, wherein he endeavor'd most to be a Good Proficient himself, and which he most sought to Propagate among others. Of which, for your godly imitation, I shall give these following accounts

He

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He was a person of *true tenderness of conscience*, very impressive, and soon touch'd with any thing, that had true goodness in it. But although he was thus justly tender, yet he was not of a scrupulous temper, *i. e.* apt to run away from trifles, and startle at such things, as have in them no illness, or hurt at all. And to prevent being misled into doubts and Perplexities, by any unnecessary Rigors or unwary expressions, which sometimes occur in Good Books, he was studiously careful to get distinct notions, and to discern what things recommended in them were matters of necessary duty, and what only of Prudent advice and Godly direction: which thing if it had been more remarked by some that have written good Books, as well as by those that read them, several laudable directions, that have occasion'd much trouble to some Pious minds, would have proved only Profitable Helps to mens Practice, without engendering doubts and scruples, or any ways insnaring of their Consciences.

Next to this true tenderness, and intire sense of Duty, which I think is the first, and must always be the leading excellence in any Good Man, since our Practice of any duties must follow upon our opinions of them: I shall recommend to you his *intire care and regard to observe all*. This indeed, was the Sum of all his Prayers, of his studies, and endeavours, to be an upright and intire Man; *i. e.* to have an eye to all the commandments, and observe God in every thing he had required of him. To keep up a constant sense of his weaknesses and miscarriages, he took daily accounts of his daily practice, besides what he did

did with more care and exactness at set times. And his examinations of himself stood not only in the most notorious and weighty duties, but also in such others, as though Christ has equally injoy'd, yet in the Practice, and too often in the opinion of the World, are least observed. He judg'd himself for his *uncharitable* Surmises, and *hard censures*, for his *unwary propagating and reproachful falsehoods* he had heard of his Brethren, nay for his *unnecessary utterance of any real miscarriages* he knew by them, for his *omissions to discourage an ill thing, or to embrace and promote a Good one* when it lay before him. These, and such other less observ'd errors of the Tongue, and sins of conversation, and other less noted breaches of duty, for which, though Christ at last will judge us all, yet so many otherwise serious neglect to judge and reform themselves, were the matter of his accounts and confessions.

And when he had confess'd them, his care, like a Good Christian, was to *amend them*, and to be more watchful to prevent the like again. The plain truth is, he carefully studyed this Art, as one that greatly desired, and wisely intended to be expert in it. And among all the Methods he took for this end, the principal were these.

The chief cause why Men, who in the General aim and bent of their minds are set upon their duty, are yet for all that liable to transgress it, is because it is slipt out of their thoughts, and they want a present sense of it when they should be govern'd by it. To prevent this, his first care was what in him lay

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lay to *familiarize all particular duties to his mind.* In order to this, *one* way he chose, was out of Books to extract a scheme, containing all particulars in a short compass, which might easily be inured to His thoughts: *another* was, to have all the sins he needed to confess, and the graces he was to beg of God, set down as particularly, as might be, in his daily devotions. His great desire and care was to make his Prayers serve for lessons and instructions, that his confessions of Sin might shew him what he was to shun, and his Prayers for Grace be monitors to his practice, and his daily Petitions to Almighty God, become Rules to himself. And intending thus to live according to his Prayers, he desired in them to be very particular in the Points of Practice, that in his daily devotion, he might not only have the Benefit of a supplication, but withall the daily use and admonition of a Sermon.

Having taken this care to maintain in himself a present lively sense of all duties, his next care was to *study, what were the most expedite, easy, and useful Rules of practising them.* And after he had wisely chosen, and proposed these Rules to himself, he was careful to observe them, and took account of himself how he swerv'd from them: remembering in the mean time, that many of these rules were not necessary duties, but only prudent means, and such as he had set himself, but God had not prescribed him. These Rules, with the sins, which by Nature or custom, or the course of temptation, he was most exposed to, and which they were design'd to cure, he set down in writing. And that both his dangers, and his remedies,

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dies, might be kept fresh and familiar upon his mind, his Method was *to have two fixt days in every week, to peruse and consider of them*, that so, if he did forget himself, it should be but for a short time, and that within a very few days, he might return to his former Guard again.

In Sum, the course of his repentance was plainly a most studied and contrived thing. He forethought ways, *how to carry on good motions*; *how to prevent surprizes*; or, when at any time he fell, *how to recover himself by an immediate repentance*; *how to prepare for the temptations of any day, or business*; *how to maintain a constant liveliness of Heavenly Affections*, by sending up *Divine Breathings* and *Ejaculations*, not only every day, but almost every hour more or less. So that repentance was the Art he studied, and was as truly his daily business, as some mens Trades and occupations, others vices, and the vanities and Diversions of a third sort are theirs.

This was his care of good living in the general, but I shall expose it still nearer to your view and Godly imitation in some particulars.

To begin with the *Piety* and *Devotion* of his Spirit, he had a *Profound Honour and Reverence for Almighty God*, and *Love for Religion*, which without the extremes, either of fear, or Affectation, he would openly profess and own in a licentious and prophane Age, that thought such pretences to Religion to bewray want of Spirit or Breeding.

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ing. He did not only take care of the Practice, but espouse the party of true godliness: he would bravely and wisely plead for it, and labour to gain Profelytes to it. He had a compassionate sense of the difficulties and temptations that attend Men of Quality, through the Worlds adopting many wicked Practices into Rules of Good breeding, and fixing such things into Laws of Honour, as are not only a most open Breach of the plainest and most important Precepts of Religion, but the grossest absurdities to any sober reason and common discretion. And having wisely consider'd and prepared his own mind against them, where he could, he was glad to convince and strengthen others, and where he could not, he pitied and griev'd for them; lamenting to see some, in other respects very wise and sober Men, too deeply tainted with the commonness of the infection. To ingage his friends to a serious and powerful sense of Religion, he would follow them with Good Counsels, which he would manage discreetly, and time seasonably, laying wait for them in their most impressive Moods, especially after any great dangers, or in the time of sickness, and wherein he would reason clearly, endeavoring to convince and persuade them, both from the cogent Reason of things, and from the more affecting argument of his own experience. Whilst he lived, he would urge them by advice and importunities, and at his death, by the most affectionate Messages and dying Intreaties. In Pursuit of this end he would stoop to any thing, and sometimes make himself a companion of mean Persons, not only sending Books or Instructors to them,

them, but making repeated Personal Addresses, and becoming a Preacher to them himself. And as for his Servants and Dependants, with the care of whom he knew God had particularly intrusted him, he was more especially careful to have them told their Duty, and observant how they practis'd it, teaching them to honour the Name of God, to attend duly upon his worship in the Church, and particularly upon that highest instance of it, the Holy Sacrament, to be constant at Prayers in his own family, and frequently taking Notice of such as neglected them, declaring that his business should not be admitted as their hindrance and excuse. Thus was he resolv'd, so far as either his Perswasions, Example, or Authority would prevail with them, that they who serv'd him, should fear and serve his Lord and Master too.

And then as for his *Prayers and Devotions*, which are the very vital Breath of a Religious Spirit, as in his *Closet*, so in *Publick*, he gave an example most worthy to be imitated, shewing both much Zeal, and discretion in them.

He was, as you all know, a *Careful and constant Attender upon Gods Publick worship*, and so desirous to bring others to do the same, that when for the convenience of the family, he has on any festivals first had the service of God at home, to induce others by his example, he has several times gone presently after to Church to have it there again.

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And in this he was not content to attend by halves, but was careful to come to the beginning of the service : sincerely desiring rather to come before the time, and with Patience wait the Beginning of the Prayers, than lose any part of them. For he thought it argued a great coldness, and want of Zeal for God, as indeed it doth, to use delays in paying him attendance, and though they be as forward as any in expecting of a Blessing from him, yet to be among the hindmost when any Honor and service is to be paid to him : wherein I hope those among you, who are too remiss in this Point, will learn to follow him. And as for the Holy Sacrament, though he was laborious in recollection, and much in devotion against that time, yet were the returns of it, whereat he was always a devout attendant, so far from being a Burden to him, that he several times desired they might be more often.

Thus careful and constant an Attender was he upon the Publick Worship and Service of God. And whilst he was at Church, we all know the *Gravity*, the *Reverence* and *Devoutness* of his carriage.

His *Behaviour* there was *grave* and *composed*, and a Habit of seriousness visibly dwelt upon his Spirit ; which testified a mind duly sensible, that there he was in the more especial presence of Almighty God, and negotiating Affairs of greatest moment, which require the utmost intention of mind, and are not to be undertaken by a Light and trifling, a remiss and stupid, a desultory and careless Spirit.

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It was also very *Reverent*, and in *Decent* shew of Profound Humility and Submission of Spirit, to his awful apprehensions of God, adding *humble* and *respectful Postures*, and praying always upon his Knees. For which he had so Conscientious a Regard himself, that as he has told me, he was really scandalized to see the careless, neglectful, and misbecoming Gestures some others would use at Church in their Prayers: being uneasie in himself to see men, even when they profess'd to honour and pray to God, to do it in such careless Postures as shew'd not Honour but Neglect, and wherein, though they presume to pray to God, yet they dare not come to Petition any Powerful, or Great man.

And as for the *Devotion of his Heart*, when he appeared among you in any Publick Worship, how easily might you observe a Spirit Greatly and Piously affected? How humble, and hearty was he in his Confessions, how fervent in Holy Desires, how affectionate in Praises and Thanksgivings? In a word, he discover'd a profound sense of God's Majesty and adorable Excellencies, a full Conviction of his own Meanness and Sinfulness, and an high Esteem and ardent Desires of the Favour of God, and of the Mercies of another World. All which Devout Tempers and Apprehensions were livelily drawn out in his outward Meen, and yet without appearance of Vanity and Ostentation.

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This was the Religious Behaviour of this Pious and excellent Person towards Almighty God. And as for his *Carriage among Men*, it was such as became a Heart so piously and devoutly affected.

He was a Person remarkably *Temperate*. His Quality and Fortune would have supply'd him with any thing, to gratifie and careſs any Senſe and Appetite: But in the miſt of all theſe, he choſe rather to deny himſelf, and triumph over them. The Power of abſtaining from what Meat, and Senſual Delight he pleaſed, was a Point of Virtue he particularly affected: and this made him ſo far from indulging the Body, that he burden'd it with more Severity than his Friends thought it could well bear. And as for his *Sobriety* in a Temperate uſe of Drink, to ſay he would not exceed himſelf, is but a ſmall part of his Praise, who, ſo far as he could help it, would by no means ſuffer it in others. He would lay no Snares to draw in others to exceſs, nor ſuffer it to be done by thoſe, that depended on him. Nay, if any Perſons were inclinable to over-load themſelves, his Conſcience would not allow him to ſeek the Reputation of being Hoſpitable, by miniſtring to their Exceſs. For he thought, and he thought truly, that to miniſter to any Vice, is to partake in other Mens Sins. And that a Man may as innocently furniſh out Opportunities and Supplies, to thoſe who are ſeeking to gratifie their unclean Luſts, or greedy Rapine, as ſet out exceſſive Stores of Wine to thoſe, who are playing Prizes in Exceſs, and conteſt like Profeſt Champions in Debauchery.

bauchery. He ministers to other Mens Sins in both these Cases, only in the two former he helps them to sin against their Brethren, but in this last against their own selves.

He was very *sincere*, and *plain-hearted* in his *Speeches and Professions*, making this his Rule, never to promise any thing, but what he intended exactly to keep, and to mark down what he had promised, lest he should forget it. Nay, even in Civilities and Ceremonious Addresses, wherein the World are most subject to transgress, the Measure whereby he govern'd himself was, that he might safely speak less, but never profess more than he meant, nor tell a Lye even in Complement.

In his Dealings he would be just, not daring, I will not say to Cozen by Down-right Fraud and Falseness, but even to prey on others by over-reach of Wit and Skill, in Play, or Business: or if at any time he forgot himself in this Point, he durst not rest, without finding out some way to make Restitution of it. Nay, in his Pastimes, he was Conscientiously careful, not only of the Honesty and Fairness, of his getting, but also of the Ability of others losing to him. And some Men of mean Estates, being forward to mix themselves with Persons of Quality in their Diversions, when, by their forwardness to Wage with him, he has fairly won what he thought their Family at Home would find a want of, he has taken Care secretly to convey it back to the Wife and Children, without the Profuse Husband's knowing any thing
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of it. This charitable Care and Christian Tenderness, was very agreeable with that Rule he had set himself in his Diversions, which was *to be no gainer by any Games, but what he lost should go as the Price of his own Pleasure, but what he won should accrue to the Poor, and the Needy should be his Receivers.*

As his Justice was Exemplary and Great, so his Charity was Noble and Eminent. He would do generous and noble Things, and these he loved, so far as he could, to steal in upon the World, and carry so private, that unless the Deed proclaim'd it self, there should be no expectation rais'd, nor noise made of it; hoping thereby to secure a greater Purity of Intention in the Good he did, and intitle it the more to his Reward, who sees what is done in secret. In distributing his Alms, his Rule was first *to distinguish between Objects*, that he might give wisely, to supply real Wants, not to support Idleness, and then *to give freely and liberally, with all secrecy.* In pursuance of his compassionate Sense of poor Peoples Necessities, he would sometimes take occasion privately to visit them, and give them Relief. And being more especially sensible of the great Miseries they suffer in Sicknes, which by a little Physick seasonably administred would oftentimes soon be ended, and thereby they be both eas'd of their uncomfortable Distempers, and enabled more speedily to return to their Employments to maintain themselves and their Families: He agreed with a Physician for a yearly Pension

Pension to take care of all the Sick Poor of his own Parish, and ply them with Remedies proper for their Distempers, requiring him to say nothing of this his Exemplary, and wisely chosen because most wanted Charity, being careful only to secure to himself the Virtue of the Act, and then let who would have the Praise and Honour of it. Out of his sincere Zeal for the Honour of God, and the Beauty of his House and Worship, he has adorn'd the Quire of this Church, and nobly augmented our Furniture of Communion-Plate. Upon the Death of his excellent Lady, besides his Liberality to every adjacent Parish for a present Distribution, he allotted a considerable Sum to the use of the Poor for a perpetual Settlement. And now at his own Death, he has given a much greater for the use of the Poor of this Parish, and restored two Improvements, one whereof is very considerable, to the Church; viz. the Improper Tythes of this Parish of *Coles-Hill*, and of the Parish of *Upper-Whitacre*, to those two respective Churches. The Bestowing of the two *Improvements*, was a thing he had fully design'd in the time of his Health. For as for *Upper-Whitacre*, he had purchased it with a Design of annexing it, the Summer before he died. And as for *Coles-Hill*, by a solemn Paper left Sign'd with his own Hand, to provide against all Casualties, lest he should die before he had accomplished what he intended, he took care to tell his surviving Relations, how upon mature Study and Deliberation, he was also fully and Religiously resolved to restore it, *which*, as he

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words it, *belonging to the Church by several Titles, ought not to be withheld.* These are noble instances of an extraordinary Piety towards God, and Generous affection to the Church of *England*, for whose encouragement he design'd them, for which God, I doubt not, has rewarded him, and all future Ages shall celebrate his memory and call him Blessed, whilst this Church and State shall stand.

This was the Charity of his Purse. And as for all the other instances of Charity in conversation, as *long-suffering, civility in carriage, mercifulness, candor in passing interpretations, Patience upon Indignities*, and the like, without which, as *St. Paul* † 1 Cor. 13. 3. † says, *giving all our Goods to feed the Poor will signify nothing*: he had an equal Regard, and conscientious care of them too. His Religion did not sowre into moroseness, nor his severities to himself render him peevish and uneasie towards others. To set him out to your imitation in all the virtues of Conversation, I shall not describe his carriage in all the Particulars, which would take up too much time, but rather chuse to set down the Rules whereby he govern'd himself, which will be, as the more compendious, so I hope as profitable a way for those, who are disposed to follow him. Those Rules, as they appear in his own Papers, were such as these; *viz. to cross himself in any eager desire, and in things most to his own Humour; to prefer others ease before his own; not to neglect, or over look the meanest Person; to stoop to the meanest offices to do others kindnesses; not to be high in his expectations from others* (one of the best

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best Securities against being exceptionous) *to own the least kindness he had receiv'd, and be really inclined to return it; to forget all injuries done to him, and stifle all thoughts of resenting them; not to speak at a venture, without thinking; whensoever he propos'd any Reasons, to do it with a modest deference; not to mention any thing to his own Praise; nor to discommend others; nor to strive to out-do, or vie in the least matters.* These, and such like, were the Maxims, he propos'd to live by in conversing with others, and whereby he judg'd himself in his retirements and self examinations. And the Effect of them was answerable, in a truly humble, courteous, and obliging carriage. He was careful not to pass *unjust censures*, nor shew any *unchristian violence* which might cause just offence, even to his enemies, and to those he most oppos'd in interests and opinions: making it his frequent Prayer, to help it the better into his daily Practice, that with *just Zeal* against their *Errors*, he might still preserve all *due Charity* for their *Persons*, and never use any sinful means and unlawful expedients, in opposing the worst things, or pursuing the most Pious, Publick, and generous ends in the World.

As he was thus careful to practise this excellent virtue of charity himself, so was he very Studious to *maintain it among others*. He sought to deserve the title of a *Peace-maker*, and when he heard of differences ready to flame out, would interpose himself a protector of the oppressed Parties, and hear complaints and pleadings, and compose and adjust differences, and if the Authority of Reason and Re-

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ligion would not do, make use of the Power he had over his *Tenants* and *Dependants*, not allowing them to commence Suits for Redress, till they had first complained to him, and seen what Redress he could make them.

In sum, he was a well-studied, and improved Christian, able to plead for Virtue and Goodness, with such Reason and Argument, as might become a *Preacher*, and careful to practise it with such exactness, as might adorn a *Cloyster*. He was a Person of very sincere and warm Devotion, a most Religious Honourer of God, and of the Clergy for God's and their Function's sake, an affectionate admirer of true Virtue and Worth wheresoever he found it, a sincere and zealous Son of the *Church of England*, in whose Communion he lived and died, desiring above all things in his last Extremities, to receive the Holy Sacrament and Priestly Absolution according to its order and appointment, and a faithful and serviceable Subject to the King. He was strict in his Trusts, faithful and active in his Friendships, a dutiful Son, a discreet and loving Husband, a good and careful Master to his Servants, and in the inclination of his Mind, and according to the opportunities of his Life, an universal Friend and Benefactor unto all.

This is such an Account, as I thought fit to give you of this Place, of this truly Pious and Exemplary Soul. And I have chose to give it, not so much from general Characters of his Person, as particular Relations of his Practice, both because this is
most

most Honourable to him, there being no way so advantageous of drawing out excellent Persons, as by shewing the Draught they have made of themselves, their own Praise-worthy Deeds making them more truly illustrious, than all the Paint and Varnish of abstracted Eloquence: and especially because this is of more use, and a better help to imitation. For however some Persons may hear general Characters with more approbation and applause, as thinking they shew more of Fancy and Wit than plain Narratives of Fact: yet the exposing of their particular Performances, of the Rules they observ'd in governing themselves, and of their wise and worthy Actions, is that which is like to gain most Followers, and turns most to Profit in all great Examples. This goes before Men in the way, and marks out the very steps they have troden, and so plainly shews and aspires the Path to all that have a Mind to follow after them. God grant us all the Grace to imitate these, and other his Virtues after his Death, which we had so just Reason to admire, and bless God for in his Life; and then we need not fear at last to inherit those great Rewards and glorious Promises, which we have reasonable Grounds to believe he is now an happy Sharer of.

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